Hon J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX'S LECTURES.

ON HUMAN PERFECTIBILITY.

[Continued from page 185.]

There doubtless appears, at first sight, in the history of man, a series of *vibrations*. Times of light and darkness, of freedom and captivity, of glory and degradation, have succeeded each other in regular alternation from the periods of earliest records. But instead of opposing the notion of gradual improvement, this fact illustrates the mode in which it has hitherto proceeded. The oscillations are not uniform. The pendulum swings each time through a lesser arch than before till its stops. Not so, in its vibrations, is the human intellect. Far as it may have retrograded, each period of revival has seen it higher than before. On looking back, we see, therefore, a series of landmarks of the progress of man, confirming the proud hope of his indefinte advance, an advance now unclogged with many of the difficulties which have occasioned past interruptions, and aided by machines of more resistless power than have yet been put in action. To borrow a noble illustration: "The progress of improvement, intellectual and moral, individual and national, is like the flowing tide. A wave advances beyond the rest, and it falls back again; you would suppose that the sea was retreating; but the next wave pushes further still; and still the succeeding one goes beyond that: so that by a gradual, and for some time imperceptible, but sure and irrestible progress, the mighty element bears down every obstruction, and in due time, occupies its destined station. Even before the inadvertent spectator is aware, the soil and slime, and all unsightly and rugged objects, disappear, and the whole space is occupied by the beautiful and majestic main. Such, no doubt, will be the uncontroullable progress of amelioration, under the divine government, till that auspicious æra shall arrive, marked in resplendent characters in the decrees of heaven, and to which the golden index of prophecy continually points, when 'the knowledge of the Lord shall cover the earth, as the waters cover the seas,' and the reign of truth, freedom, virtue and happiness, shall be universal and everlasting."—(*Belsham's Plea for the Catholic Claims.*)

And what to us, it may be asked, are these anticipations of a futurity which we shall never see? As to our perceptions, it must be unreal or remote as the fabled age of innocence and love, in which poets have entranced the imagination of young enthusiasts. What are these visions to us, bright though they be, in our circumstances, with our prospects, duties and cares, with the anxieties and business of life about us, death before us, and eternity beyond? From such speculations of things, perhaps a thousand years to come, what solid good are we to reap of moral advantage, or social joy, or religious motive? What is it to us how the scenery may shift, when we have left the stage, or in what glory may close the world's eventful drama? And why, we answer, should not the future influence us, as well as the past? Do not ages and characters and events gone by, affect our hearts and lives and destiny, our principles and feelings, our hopes and joys? These things have to us only a mental existence; they belong to faith and not to sight, and the revealed future is certain as the past, prophecy as history, the end of the world as its creation. Indeed, history in general rests but upon the testimony of man; while prophecy of the future is the testimony of God. The sacred volume began with history and closed with prophecy; they are the morning and evening light of the sun of revelation, which, in rising, shews us on the one hand the shadow of the past, and setting, traces on the other the outline of futurity. We ought not to be unmoved by the one, till we disclaim connexion with the other; and, like the beast, live only for the passing hour, heedless alike of yesterday or to-morrow. The bare inquiry as to fact ought to command some attention and excite some interest. The inquiry is at least not less momentous than discussions on the site of demolished towns, the reality of recorded wars, the extent of vanished empires; not less than speculations on the result of this and that conflict, the fall of one power and the rise of another. Were it morally useless, it would not have been announced in Scripture, which never gratifies man's curiosity, but to mend his heart or multiply his comforts, The human constitution has changed since Jesus wandered with his disciples by the lake of Gallilee, or taught upon its mountain, if there be nothing in these bright anticipations to inspire holy delight, needful consolation, moral obedience, and vigorous exertion. It must be useful, for it was revealed from heaven, taught by Christ, and recorded in Scripture, What is prayer, when once we step beyond our own wants and wishes, but communion with God, in which we enter into his plans, and seek the accomplishment of his designs? What, then, is all we ask, but a repetition of what he has promised shall be given? And why were the disciples instructed to ask, "Thy kingdom come; thy will be done on earth as it is in heaven," but to intimate the will of God, that such should be the final result? that amid opposition and discouragement they might not despair, but by hope be roused to incessant labour, and inspired with unfailing consolation? It is useful to virtue. that pleasurable and triumphant feelings should follow in her train. Though truth and goodness shall have in other worlds abundant recompence and honour, though they are lovely here even in their lowliest ministerings; yet, so entwined are our feelings with the present state, so strongly does this world wind itself around the heart, that it is well not always to think of them as doomed to obscurity, or pining in neglect, but as rising above opposition, and robing themselves in the majesty of spiritual dominion. None can deny the felicity of hope; and virtuous pleasure must be conducive to virtue. Thus God of old vouchsafed to invigorate his chosen servants. It was when the prophet pined in a solitary cave over his unavailing efforts against corruption, that the celestial voice announced the numbers who had not yet bowed the knee to Baal. It was when the beloved disciple languished in gloomy banishment, that heavenly visions depicted to his enraptured eyes the coming glories of Christianity. And though if we include another state, this communication be not absolutely necessary to a vindication of the moral government of God, yet it makes that vindication more resistless-gives it a commendation to the heart, and transforms a satisfactory defence into a spendid eulogy. Whatever leads man out of self, unites him with mankind, and gives him hopes and joys of universal concern does him good; it enlarges, expands and purifies his beneolence; and is an advance from the calculations of individual interest, towards the disintereted love of the Almighty. It is thus that self love is refined into social, and the most grovelling principle of man becomes akin to the noblest attribute of God.

The motive to benevolent exertions thus gained is only inferior to that which arises from a future state of recompence. "If indeed, there were no reasonable expectation of a future state of existence, it would, nevertheless, be pleasant and deserving of sincere gratitude, to live, though but for a short period, in this beautiful and improving world; to behold the continually ameliorating state of things; to contribute our part, however humble, to the general improvement; to be as it were links in the golden chain of order and perfection; to leave the world in a better condition than we found it; and to enjoy by anticipation its future glorious and happy state." (*Belsham.*) Yes, were this the whole of revelation, we should prize the record, and bless its author we should say, Go on, ye friends of mankind, nor despair of success; the good for which ye labour shall not pass away from the earth, but be followed by a rich harvest of happiness; ye may descend into the grave, but no grave shall cover the blessings ye have earned for mankind; of heaven are the bright hopes and generous zeal by which you are animated, and heaven will secure their full gratification. But this is not the whole; it is only the preparation for scenes more glorious still.

We commenced these Lectures by noticing the analogy between the history of nature and that of revelation, in both which we see an original glory apparently defaced by evil, but that evil overruled to more abundant good: It is fitting to conclude them by observing, that both are parts of *one great plan*, conducted on the same principle, and extending to universal being. God is love—his dominion is boundless—his agency is that of omnipotent benevolence. Whatever be the aberrations of their course, from him his creatures sprung, and to him shall they be ultimately re-united, that he "may be all in all." For us, beyond the grave, there is a better world. Earth must always have its imperfections and sufferings; and its happiest inhabitants will have cause to turn to that, the eye of wistful expectation. Our fairest fancy of millenial glories fades and is eclipsed in comparison with the state where there shall be no death—where we shall form one holy and blessed community with the good of all ages and nations; and the gates will only close on that which would defile, embitter, or destroy. Then shall we pass on through successive æras of blessedness, each glowing with higher spendour, to that consummation of overwhelming glory, too dazzling to be steadily contemplated, when shall be achieved the final triumph of almighty love—when redeemed and ransomed multitudes, the remaining victims of evil, shall be emancipated from its last retreats; and, the darkest mind illumined, the foulest bosom purified, not one vicious impulse shall be felt, and not one tear shall fall, through the illimitable regions of the universe of God; but from all creatures in all worlds, shall arise the swelling song of praise to Him, the *Father*, the giver of felicity eternal as his own throne, and boundless as his love!

Extracts from the Trinitarian Review.

CONTRAST II

Bishop Sherlock and Dr. Hopkins.

Bp. Sherlock. "Father, Son, and Holy Ghost, are as really distinct persons, as Peter, James, and John; each of which is God. We must allow each person to be *a* God. These three infinite Minds are distinguished just as three created minds are, by self consciousness each person of these has the whole wisdom, power, and goodness of the other two persons"—Vindication of the Trinity. Obs. on the Vind. p. 19, 20.

Dr. Hopkins. "It must be carefully observed, that when this word (person) is applied to the Father, Son, and Holy Ghost, as three distinct persons, it does *not* import the same distinction which is expressed by it when applied to men." System, vol. i. p. 102.

Remark. A more palpable contradiction cannot be stated in our language. One affirms three as proper persons, as Peter, James, and John; the other that such a distinction is *not* imported.

CONTRAST III.

Dr. Burnet and Mr. Abraham Cumings.

Dr. Burnet. "The father is one *self-existent* Being, the Son and Spirit are *dependent* Beings; but so united to the Father, that divine perfections and honors may be ascribed to each."—Dod. Lectures, p. 192.

Mr. Cumings. "Jesus Christ, therefore, is the only God, and all that is or can be called God, while manifesting himself to his creatures in a trine variety of character. In him are found the sacred Trinity, and no where else. He is the everlasting Father, by humanity the Son, and in his Holy Spirit in believers is Christ in them the hope of glory." Contem. on the Cherubim, pp. 83, 84.

Remark. The contradiction is too obvious to need comment.

CONTRAST IV.

Bishop Pearson, Bishop Bull, Dr. Owen, and Vice President Willard, against the General Association of New Hampshire.

"The Father is the *Fountain* of Deity, but the whole of the Divine nature is *communicated* from the Father to the Son and Spirit."—This is given by Dr. Doddridge in his Lectures, as the opinion of Pearson, Owen, and Bull.

Bishop Pearson says, "What the Father is, he is from none; what the Son is, he is from the Father; what the first is he giveth, what the second is he receiveth." "He cites numerous testimonies of the ancient Doctors of the church, who have not stuck to call the Father the *Origin*, the *Cause*, the *Author*, the *Root*, the *Fountain*, and the *Head* of the Son; and says, "If there were more than *one* which were from none, it could not be denied but there were more Gods than one."—Pearson on the Creed, pp. 34, 37, 40, as quoted in the case of Martin Tomkins.

All these writers maintained the *derivation* of the Son from the Father, and that the "First person was a *Father* indeed, by reason of his *Son*." Now hear the language of the General Association of New Hampshire.

"Father, Son, and Holy Ghost; these are names of *office*, not of *essence*; these three are *self-existent* persons in one God; they are persons in a peculiar and exalted sense."—Address on the Trinity.

Remark. In explaining the sixth answer of the Assembly's catechism, Vice President Willard took the ground adopted by Bishop Pearson. And it is believed, that no judicious person can read the two catechisms and confession of faith, published by the Westminster Assembly, without perceiving, that it was their intention to preserve the idea of the *derivation* of the Son of God, notwithstanding all the confusion which resulted from their sixth answer. Now it is worthy of remark, that the General Association of New Hampshire have *professedly* adopted the shorter catechism as their confession of faith; and yet have directly departed from it, in regard to the Sonship of Christ; and have given an explanation of the doctrine of the trinity, which, it is believed, contradicts every explanation that was given for *thirteen centuries* from the time the doctrine was made at Constantinople. Let them produce, if they can, one writer during that period, who maintained, that the Son of God was *personally self-existent*, and *underived*. The ancient fathers were so far from considering the Son as *underived*, that they styled him, "the only begotten God," while they styled the Father the "Unbegotten God."—How variable is orthodoxy!

CONTRAST V.

Swedenbourg and Hindmarsh.

Swed. "The Trinity existing in the Lord is the *divine essence*, called the father, the divine human called the Son, and the divine proceeding called the Holy Ghost."—Arcan Celest. No. 306—as quoted by A. Cumings.

Hindm. "Suffice it then to say, that as man was created in the image of God; and as in him there is a trinity of soul, body, and operation; so we have reason to conclude, that in the Lord God our Saviour there is a divine trinity of Father, Son, and Holy Ghost, and yet these three are one God."—Hind. Def. as quoted by A. Cumings.

Remark. Both these explanations were quoted by Mr. Cumings; but whether they are in meaning different from each other, or different from his own, must be referred to those who have discernment enough to understand and compare them.

ISLANDS OF BALLY AND LOMBOCH.

In No's. 39, and 40, we published an account of the Island Borneo, and the moral and religious condition of its inhabitants. That account was from the pen of an intelligent gentleman who had frequently visited the island in the way of trade.

In the Monthly Repository for February 1822, we have from the pen of the same gentleman, the following interesting account of the islands *Bally and Lomboch*, on the east coast of Java.

The first isseparated from the east end of Java, by a narrow strait; and the latter separated from the east of Bally by another strait: both these straits, with that which divides Lomboch from Lumbawa, the next island to the eastward, are much used by the European and American ships, as also those from Hindostan, bound to China during the N. W. monsoon, and by those returning from thence during the S. E. monsoon. After the triumph of Islaruism over Hinduism in Java, its relics found an asylum in those two islands, where they have held out against the Mussulman power to this day; but they, however, tolerate Mahometanism and its professors under their government. The two islands are well cultivated and very populous, and the inhabitants more civilized than any other people of the Archipelago, except the Javanese; and were the five princes, who hold the goverment of those islands, to be united amongst themselves, no other native government would be able to withstand their power, for even singly they make themselves respected by their neighbours. I touched there on the last voyage, and being invited to see the Rajah in his capital, happened at the same time to have an opportunity of seeing the two widows of a deceased nobleman burn themselves, for and with him, agreeable to the Hindoo customs; but the mode was rather different, as the detail will shew. At a hill, some distance outside the town, in a place appropriated to those purposes, three covered platforms were erected at about forty yards apart, and in a line with each other, and fronting the east, having a furnace about twelve feet long by eight broad in front, walled to about eight or nine feet high, and having a raised gangway of about ten paces, leading to it from the covered sheds (behind) aforementioned. Those furnaces were filled three or four feet deep with dry faggots, and when fully lighted, some Bramins brought out the corpse from the centre shed, and, proceeding to the side of the furnace, threw it in. About half an hour after this, the woman, who was in the shed to the left, (where she had been previously brought in a covered chair, highly decorated, and carried by people dressed in white, &c.,) came forth, attended by some Bramins very gaily drest, and having a small tame bird, of the dove kind, perched on her head. She then walked leisurely forward to the edge of the furnace, gradually inclined herself forwards, and made a sudden spring forwards and headlong into the fire; when the bird flew away, and the persons who surrounded the furnace instantly threw in great quantities of dry leaves, &c. so as to raise the flame to a great height. In about another half hour, the other woman made her appearance from the shed to the right, and walked forward on the gangway in the same manner, but evidently afraid and unwillingly, and when she came to the brink of the furnace, she hesitated some minutes, till the Bramins threatened to throw her in, (which would have obliterated the merit of her sacrifice,) she called up resolution and plunged into the fire as the other did. The spectators, who were extremely numerous, including the Royal family, princes, women, children, &c., behaved with considerable order and decency, rather serious than otherwise: after the fire was burnt out they told us the bones would be collected and buried by the Bramins in one grave as usual, and as appeared to have been done all round on former occasions. These detestable sacrifices to ignorance are rather common, and we are informed, that but a little previous to our arrival, one of the Rajahs of Bally had died, and that thirty of his wives were burnt at his burning, several of whom were thrown into the fire. It may be observed, that at the man's death all his wives are separately interrogated, whether they will be burned and go to paradise with him or live as slaves. If they choose the former, as they generally do, they are not allowed to retract afterwards; if they do, they are thrust through with a dagger, or thrown into the fire, which robs them of the merit of their suffering. These people, though following the Hindoo customs, are far from being bigoted to them, and the Mussulmen, who have been conquered by them, or become converts from their Hinduism, enjoy full toleration under their government.

These islands lie in the tract between Atlantic-America, Europe, Hindostan and China; and ships going thither during the N. W. monsoon, or returning thence during the S. E. monsoon, usually stop at one of these two islands to fill up their water, and procure refreshments, which, in consequence of the numerons population and consequently improved state of cultivation, are both cheap and abundant. Missionaries established on these islands would be much more comfortable than at many other stations where they now are, and if preachers of genuine christianity, their success would be great, and by occupying themselves in teaching the knowledge of letters and useful arts, and, at the same time, carrying merchandise, as christians should do, they would defray their expenses, and furnish themselves with increased means of doing good. The mode

in which the Quakers carry on trade is, I think, a good model of such dealings as I here suggest, always observing that mercantile views should be reckoned subordinate to the main object of extending christianity both by precept and example.

Extract from Law's Serious Call.

CHAP. XIII.

It is a very remarkable saying of our Lord and Saviour to his disciples in these words: "blessed are your eyes for they see, and your ears for they hear." They teach us two things; first, that the dulness and heaviness of men's minds, with regard to spiritual matters, is so great, that it may justly be compared to the want of eyes and ears.

Secondly, that God has so filled every thing and every place with motives and arguments for a godly life, that they who are but so blessed, so happy as to use their eyes and their ears, must needs be affected with them.

Now, though this was in a more especial manner the case of those whose senses were witnesses of the life and miracles and doctrines of our blessed Lord; yet it is as truly the case of all christians at this time. For the reasons of religion, the calls of piety are so written and engraved upon every thing, and present themselves so strongly and so constantly to all our senses in every thing that we meet, that they can only be disregarded by eyes that see not, and ears that hear not.

What greater motive to a religious life, than the vanity, the poorness of all worldly enjoyments; and yet who can help seeing and feeling this every day of his life?

What greater call to look towards God, than the pains the sickness, the crosses, and vexations of this life; and yet whose eyes and ears are not daily witnesses of them?

What miracles could more strongly appeal to our senses, or what message from heaven speak louder to us, than the daily dying and departure of our fellow creatures does?

So that the one thing needful, or the great end of life is not left to be discovered by fine reasoning, and deep reflections; but is pressed upon us in the plainest manner, by the experience of all our senses, by every thing that we meet with in life.

Let us but intend to see and hear, and then the whole world becomes a book of wisdom and instruction to us; all that is regular in the order of nature, all that is accidental in the course of things, all the mistakes and disappointments that happen to ourselves, all the miseries and errors that we see in other people, become so many plain lessons of advice to us; teaching us with as much assurance as an angel from heaven, that we can no ways raise ourselves to any true happiness, but by turning all our thoughts, our wishes, and endeavours after the happiness of another life.

It is this right use of the world that I would lead you into, by directing you to turn your eyes upon every shape of human folly, that you may thence draw fresh arguments and motives of living to the best and greatest purposes of your creation.

And if you would but carry this intention about you, of profiting by the follies of the world, and of learning the greatness of religion from the littleness and vanity of every other way of life; if, I say, you would but carry this intention in your mind, you would find every day, every place, and every person, a fresh proof of their wisdom, who choose to live wholly unto God. You would then often return home, the wiser, the better and the more strengthened in religion, by every thing that has fallen in your way.

The following notice of a valuable work is taken from the Portsmouth Journal.

TRACTS.

A Sequel to Frank; by Maria Edgeworth, in two vols. Printed by the Trustees of the Boston Publishing Fund.

Few writers have succeeded in communicating so much instruction, with so much entertainment as Miss Edgeworth. Tho' good sense is her characteristic distinction, she unites it with so much spirit and gracefulness as to give it almost the charm of poetical conception. Yet she has none of the elements of poetry in her character. She is removed as far as possible from poetical enthusiasm, and has never attempted the language of deep and powerful emotion. She is in fact the delineator of manners, rather than character; the painter of classes and not of individuals. Yet the impression she gives of society is so distinct and vivid—there is so much truth and precision in her portraits;—she understands so perfectly and describes so accurately the language of polite conversation, that in reading her works, the feeling of reality is seldom interrupted. With these talents for literary distinction, Miss Edgeworth has through life, preferred the useful to the brilliant. Among her endowments there is such a predominance of plain, practical sense, that we might perhaps describe her, in a single phrase, as the Franklin of Novelists.

But notwithstanding the general sobriety of her judgment, we have heard her plans of education denounced as impracticable, and visionary. It has been sneeringly said, there are no discoveries to be made in education, and that there are few persons to whose circumstances any system of instruction will perfectly apply. All this may be true, and yet not in the least affect the usefulness of her writings. It was never expected that her plans would be followed in all their details. This would assume that every parent were possessed of the rank and wealth, by which she is herself so fortunately distinguished. Neither was it intended that every Father and Mother should devote as much time to their children, and communicate as much knowledge as she supposes to have been done by the parents of Frank. This is obviously impossible, unless the only employment of men and women were the care of children. But the true value of her writings consists in the principles they develope; and in the examples they furnish of familiar instruction and rational government. These, in our opinion are inestimable.—Many a well meaning parent has abandoned entirely the business of domestic instruction from ignorance of the manner in which it should be attempted. The works of Miss Edgeworth supply precisely the knowledge which such a person must need.

Another prejudice, and perhaps extended more widely than the former, has arisen from the fear of doing too much in education. It has been observed that an excessive anxiety to communicate knowledge to children has made them vain and superficial, and that if the Parent is always at hand to advise and correct them, they never learn to act or think for themselves. Of this fact Miss. Edgeworth is well aware; and in the work we are now reviewing, she attempts to shew that good principles may be established and habits of self controul be formed in a boy by gradual exercise in childhood, without affecting the modesty or the manliness of his character. Frank is cured of his vanity, by being brought into the company of persons older and better informed than himself. He is taught decision of character, by feeling the inconvenience and mortification of not abiding by his resolutions. He is made brave and hardy by having his fears despised, and his little pains made light of. He is inspired with the wish to controul himself by being made to feel the weakness of irresolution and self indulgence. In one word, he is taught to be manly, but is at the same time taught to be virtuous.

In adapting her narrative to this moral, Miss Edgeworth has displayed her usual talents. The incidents are well selected; the dialogue is animated, and the design sufficiently prominent. It is a book however, *of more value to parents, than to children;* and we earnestly recommend it to those who have boys of ten or eleven years old under their care. If it do not afford a model for imitation, it will at least suggest many useful hints for improving the moral and intellectual habits of children.

The Trustees of the PUBLISHING FUND again deserve the thanks of the public for their labours. Two well printed volumes, contaning at least 500 pages, are here offered for sale at the low price of 88 cents.—A valuable work is thus put within the reach of every one. Let those who think well of their exertions, give their aid, either by donations, or by purchasing their books. The money received will be immediately expended in the printing of other books, which, when sold, will in their turn defray the expenses of new works; and thus the good be extended and perpetuated to an indefinite period.

CHRISTIAN REGISTER.

FRIDAY EVENING, JULY 12, 1822.

Strictures on Extracts from Dr. Miller's Letters.

In page 45 of his letters, Dr. Miller manifests his apprehensions that the exclusive and uncharitable ground which he had taken, with reference to Unitarians, might offend and alienate the more mild and reasonable members of his own party. He therefore endeavours to stir up, in all such, the dormant spirit of uncharitableness. To those who think that Unitarians are treated in an unchristian manner, and that more mild and inoffensive language would better accord with the spirit of the gospel, he addresses himself thus.

"Before you allow yourselves, my Christian Brethren, to countenance, in the least degree, this prejudice, I beg your candid attention to a few remarks, which I hope will convince you, that the common cry against the Orthodox, of "UNCHARITABLENESS," is one of the most unfounded and unreasonable that ever obtained currency in a deluded world."

He proceeds to say, that though we cannot always decide what doctrines are essential to christianity, and what are only of secondary moment, yet there are some doctrines, respecting which, there can be no hesitation in deciding that if there be any such thing as fundamental truths, these belong to the number. Of these doctrines, after mentioning the *deity* of Jesus Christ as the principal, he proceeds to enumerate also some of the leading Calvinistic tenets. Then for the sake of preparing the way for some strong expressions against Unitarians, and convincing his readers that his severest denunciations were too mild, he proceeds as usual, (very honestly it may be, but nevertheless very culpably) to give a most distorted account of some parts of the Unitarian faith, and after contrasting this creature of his imagination with his own belief, he inquires with a tone of authority whether it is possible that the friends of these different systems, should "be of the same religion, or worship in the same temple."

"They who adopt the erroneous side, substitute ANOTHER GOSPEL, nay, it is not too much to say ANOTHER GOD, in place of the Gospel and the God of the Bible. As well might light and darkness be expected to agree. Either the Orthodox must be involved in the dreadful guilt of worshipping a creature instead of the Creator; or the Unitarians in the no less shocking guilt of *denying the Lord that bought us;* and habitually blasphemiug that *Name which is above every name.* Can this difference be a matter of small moment? Is it easy, nay is it *possible* to "make too much" of it—to "to attach too much importance" to it? I could just as soon believe that the points in controversy between the Christian and the Atheist are trivial matters, and that both might, with perfect comfort, worship in the same sanctuary, and commnne at the same table!"

With the intelligent reader, all this declamation will have no other influence, than to excite the feelings either of disgust or commisseration. The deep air of importance which is given to the subject, and the tone of confidence with which Dr. M. places Unitarians on the level with Atheists, must convince the reader, either that the writer is determined by fair means or foul, to destroy the reputation and influence of Unitarians, or else that he has written under the influence of a sadly diseased imagination. The latter of these suppositions is probably the truth. Dr. M. had probably persuaded himself that Unitarians are in reality something like what he had represented them. And in the warmth of his zeal for orthodoxy was led to use expressions and to institute comparisons from which every fair and candid mind must revolt.

Undoubtedly the difference between the real faith of Unitarians and the Orthodox, is of considerable practical importance; if it were not, then Unitarians could find no sufficient plea for the zeal they manifest in the dissemination of their principles. But erroneous as we deem the belief of the *trinity*, total depravity, and other Calvinistic doctrines, yet so long as they are embraced honestly, and their bad tendency is corrected by the predominant influence of the leading truths of christianity which Calvinists hold in common with us and with all sincere christians,—we cannot feel justified in the use of such bold and exclusive language as that employed by Dr. Miller; nor can we admit that Dr. Miller could have brought himself to the state of mind that gave utterance to that language without a very culpable misuse of the means and motives he had of judging more truly, and thinking and speaking more charitably and more kindly of Unitarians.

More misrepresentation of Unitarianism.

"Unitarians, indeed, says Dr. M. pretty generally disclaim the opinion, that ANY particular belief is necessary to salvaton; and, in truth, it must be so, for they are generally believers in the doctrine of *universal salvation.* Such persons are, of course, persuaded that no departure from the truth, either in faith or practice, not even atheism itself, or the most fiend-like abominations in conduct, can eternally destroy any one."

Such language as this is sufficient comment upon itself; we make no remarks.

Rammohun Roy's Second Appeal.

The second chapter of this book is entitled "*Natural inferiority of the Son to the Father.*"

The reviewer of Rammohun Roy's book, in endeavouring to prove the Deity of Jesus Christ, advances certain positions, such as that he was possessed of ubiquity, that he claimed almighty power &c. To these, Rammchun Roy replies thus.

"Admitting for a moment, that the positions of the Editor are well founded, and that the Saviour was in possession of attributes and powers ascribed to God; have we not his own express and often repeated avowal, that all the powers he manifested, were committed to him as the Son by the Father of the Universe? And does not reason force us to infer, that a Being, who owes to another all his power and authority, however extensive and high, should be in reality considered inferior to that other."

"The following passages," says Rammohun Roy, "I presume suffice to illustrate the entire dependence of the Son of God, and his inferiority and subjection to, and his living by Him." John x. 17, 18—xii. 49—xiv. 31—xvii. 1, 2—also John iii. 35—v. 19 22 and 30—vi. 37, 38—viii. 28 and 50—xiv. 24 and 31—xx. 21 and 17. Mat. xii. 18—xxviii. 18.—Luke i. 32—John vi. 57—v. 26. He also quotes from the epistle to the Cor. xv. 24–28, and from Col. i. 15.

"From a due attention" continues our author, "to the purport of the above quotec texts, and to the term *Son*, distinctly mentioned in them, the reader will I trust be convinced that those powers were conferred on Jesus, and declared by himself to have been received by him from the Father, as the Messiah, Christ, or annointed Son of God, and not solely in his human capacity; and that such interpretation as declares these and other passages of a similar effect to be applicable to Jesus as a man, is an unscriptural invention. Jesus spoke of himself throughout the scriptures only as the promised Messiah, vested with high glory from the beginning of the world. John xvii. 5. In this passage, with the same breath with which he prays for glory, he identifies *the nature* in which he does so with that under which he lived with God before the creation of the world, and of course before his assuming the office of the Messiah."

In allusion to the words of Jesus, John, xiv 28, he says,

"Apparently with the view of anticipating any misapprehension of his nature on the part of the disciples to whom he had declared the wonderful extent of the powers committed to him by the Father, he tells them, 'The Father is greater than I.' It would have been, [continues he] idle to have informed them of the truth, of which as Jews they would never have entertained the smallest question, that in his mere corporeal nature Jesus was inferior to his maker: and it must therefore have been his spiritual nature, of which he here avowed the inferiority to that of God."

Upon the text John x. 30, '*I and my Father are one*'—and the explanation of it given by Jesus in chap. xvii 11—'that they may be one as we are one,' &c. he has the following remarks.

"I know not how it is possible for those who profess obedience to the word of Christ, to overlook the explanation he has here so clearly given of the nature of the unity existing between him and the Father, and to adopt a contrary system apparently introduced by some heathen writers to suit their polytheistical prejudices."

In further allusion to the text, 'I and my Father are one,' as well as to the various metaphorical passages of the New-Testament, and to the necessity of calling in the aids of our knowledge and reason in their interpretation, Rammohun Roy remarks.,

"Had not experience, indeed too clearly proved that such metaphorical expressions when taken singly and without attention to their contexts, may be made the foundation of doctrines quite at variance with the tenor of the rest of the scripture, I should have had no hesitation in submitting indiscriminately the whole of the doctrines of the New-Testament to my countrymen; as I should have felt no apprehension that even the most ignorant of them, if left to the guidance of their own unprejudiced views of the matter, could misconceive the clear and distinct assertions they every where contain of the unity of God and subordinate nature of his messenger Jesus Christ."

In reference to John x. 33, which contains a charge of the Jews against Jesus for blasphemy and for making himself God, Rammohun Roy maintains that Jesus, in verses 34, 35, and 36, explicitly denies the charge. He then proceeds to inquire,

"How is it possible that Jesus, the founder of truth and true religion, should have disavowed the charge of making himself God by representing himself as the *Son*, honoured with sanctification by *the Father*, and *sent by him* to this world, if he were the true living *God*, possessed of everlasting sanctification, independently of another being."

Our author then proceeds to vindicate his position by quoting passages to show that although Jesus may have been sometimes called *God*, yet that this term was frequently applied in the scriptures in a suborpinate sense to human beings, and is therefore no proof that he was the supreme God. He also brings to view the various instances in which Jesus addressed himself in prayer to God, and considers these acts as decided proofs of his natural inferiority to the Father. And as proof that this disciples did not consider him as the Supreme God he adduces the following passages; John vi. 14, "Then those men when they had seen the miracle that Jesus did, said 'this is of a truth that *Prophet that should come into the world.*'" See also John x. 21.

He closes his remarks on this subject, by the following brief statement of his particular views of the comparative rank of the Son.

"The scriptures indeed, in several places declare the Son was superior to angels in heaven, living from the beginning of the world to eternity, and that the Father created all things by him, and for him. At the same time I must, in conformity to those very authorities believe him as produced by the Supreme Deity among created beings. John v. 26, 'For as the Father hath life in himself, so hath he given to the Son to have life in hiimself. Coll. i. 15, 'who is the image of the invisible God, the *first* born of every creature.'"

A writer in a late number of the *London Evangelical Magazine*, in his account of a conversation which he held in a stage coach with a professed infidel, has the following remarks.

"When required to produce an instance of the absurdity of the Bible, the plan is to dash at once into the deepest mysteries of religion, and then to conclude that what is confessedly imcomprehensible must be absurd. The doctrine seized on by the infidel, in the conversation adverted to above, was that on which we would ever enter with trembling and hallowed steps—the doctrine of the Trinity. "The docttine is absurd—it contradicts reason. If you tell me that three apples are one apple, you say what is ridiculous and unworthy of a moment's attention."

Now for ourselves we think that instead of considering such objections as arising from a settled disposition to find fault with the bible and to overthrow its authority, we ought rather to treat them with respect, and to inquire carefully whether the doctrines objected to may not have their best foundation only in tradition, and not in the word of God;—and whether these very doctrines, which have been falsely supposed a part of scripture, have not been an important cause of the infidelity which we so justly

lament. There is no doubt that there are some infidels (it was the case probably with the one abovementioned) who are glad to find objections against the scriptures, and who object to the *trinity* not because they are interested on the subject but because (assuming as they do that it is taught in scripture) they find it a convenient instrument of oppositian to revelation, But is it not equally true that there are many sincere and humble inquirers after truth, who, falsely supposing this doctrine a part of revelation, have been induced by what seems to them its intrinsic absurdity to reject all that claims the name of revelation? We are persuaded there are many such. And it is not a little surprising to us, that, when there are so many men of unimpeachable morality and piety declaring that they must either relinquish this doctrine or the scriptures which are said to contain it,—it is not a little surprising, we say, that under these circumstances, the defenders of this doctrine should not listen with more candour to the powerful arguments against its scriptural authority, and gladly avail themselves not only of the advantage against obstinate infidels, which the rejection of the doctrine would give them, but also of the means it would afford of removing the doubts of many honest but perplexed inquirers.

We doubt not but our orthodox brethren, if they knew how deep and sincere is our conviction that great evils result to the progress of christianity from the false doctrines associated with it, they would listen to our expostulations. But what methods that have not been already essayed, shall we use to convince them of our sincerity, and the weight of our objections? We can only appeal to our uniform professions and character. Have there been some instauces, of a superciliousness of demeanor and pride of opinion, which have kept them as much aloof from us, as what we call their uncharitableness, has us from them? There may have been, for we are human. We trust, however, such instances are rare. Let every such fault as far as it may have existed on either part be repented of and forsaken, and a mutual disposition manifested to look only at truth, and to dwell rather upon commendable traits and qualities, than upon defects and blemishes. May such a time soon come, and the result of it be the revival of religion in the best sense of the word,—a revival of its meek and beneficent spirit, of its devout and humble temper, as well as a reformation of its doctrines.

We understand that a literary gentleman of eminence in this neighbourhood, has lately received a letter from the late President Jefferson, in which he takes occasion to speak of the state of theological inquiry at the present day, and particularly of the controversy that is carried on between the professors of liberal christianity on the one hand, and trinitarians and Calvinists on the other. After speaking of the excellent tendncy of the religion of Jesus, when inculcated in the purity with which it was first taught, he expresses it as his opinion, that a great proportion of the infidelity that prevails in the world has been produced by corrupted christianity, and that if this religion had always been preached in its original simplicity and power, there would not, at this moment have been a single human being who was not a christian. In reference to the doctrine of the *trinity*, he remarks, that from the great advantages which our excellent civil institutions afford to the youth of this country for free inquiry and a fair investigation of truth, there probably is not now a young man in the United States, who will not die an Unitarian.

SUMMARY.

By a late arrival at New-York from Valparaiso, we have received the distressing news of the loss of a boat's crew belonging to the U. S. ship of war Franklin. Seven officers and four seamen left the Franklin for the purpose of visiting Quintera, a small town 16 miles from Valparaiso. In attempting to urge the boat through the surf, it was capsized, and the whole company perished except two.

A letter from the Pranklin, speaking of the island *Juan Fernandes*, at which she stopped for wood, water &c. says that by the attention of the occasional residents on the island it is now well furnished with various kinds of fruit and live stock.

"Here in the latter part of January, peaches, cherries, strawberries, figs and peas, are in perfection. In the vallies innumerable quantities of radishes and carrots are found—Oats and timothy have also been sown, and thrived well, consequently their grazing cattle are fine and fat—These consist of wild horses, cattle, goats and hogs, some of which they have partly domesticated."

Robbery.—It is stated in the Norfolk Herald that Mr. James W. Langley, of that place, who had resided sometime at Plymouth N. C. was lately returning to Norfolk, and was attacked on his way, in Gates County, in a solitary place, by a large negro, who brandished a long two edged knife and demanded his money. Mr. L. told him his money was in his trunk. After the trunk was unlashed, Mr. L. was induced by the fellow's threats to give him a bundle of notes, and told him to look them over and tell him the amount. While he was looking them over Mr. L., who was not suspected by the robber to be armed, drew a pistol from under his coat behind, and shot him dead upon the spot. He then replaced his property and proceeded to Norfolk.

One dollar bills of Burlington Bank, altered to ten (extremely well done) are in circulation.—*Vermont Rep.*

During the late session of the Legislature of Newhampshire, sixty four acts and eighty nine resolutions were passed and sanctioned by the Governor.

The Hon. Henry Dearbon, Envoy to Portugal, embarked from this port with his family on Tuesday, in the brig Spartan, Capt. Soule, for Lisbon.

From a census taken in Spain in 1787, it appears that there were then *thirty two thousand* Spanish females confined to the cloister for life. In the town of Seville alone there were twenty-nine nunneries.

In the South Carolina State Journal of the 15th of June, it is said, that there is not a single place of worship, nor a minister of the gospel in all Florida.

Society for the benefit of Seamen.

It appears by the second annual report of the Society for promoting the gospel among Seamen in the port of N. York, that considerable exertions are making there for the moral benefit of this Class of society. In addition to the stated preaching at Mariners' Church," the Society has employed another minister whose chief duty is pastoral visiting in the families of Seamen.

A gentleman who has lately arrived in N. York from Cincinati states that there had been no complaint of drought beyond the Alleghany mountains. And that there is a prospect of abundant harvests in all the country West. In many places however on this side the mountains, there has been great distress on account of drought.

By a late arrival at Baltimore from Curracoa, intelligence is received that the independents under Gen. *Soublette*, had been defeated with considerable loss, by the commander of the royal troops, Gen. *Morales*.

Intelligence is received from St. Jago de Cuba, that a French fleet had appeared in Samana bay, and that a negotiation of some kind (but the subject of which was not known) was opened between the fleet and President Boyer.

The Roman bridge, discovered in 1818, in Holland is now wholly uncovered. It is 3 miles long, and 12 feet broad, and was laid over the marshes by the 15th cohort of Germanicus.—*Ports. Jour.*

Duelling in England.

Great men in the United States, it would seem are invested with the privilege of violating the laws with impunity. Not so in England where privileged orders are allowed by the Constitution of the realm. The Earl of Westmeath, who had sent a letter to a gentleman, *tending* to provoke a challenge to a duel, has recently been sentenced by the Court of King's Bench, in England, to three months' imprisonment, and required, at the expiration of that time to enter into cognisances, to keep the peace for three years!—*Prov. Am.*

We understand by the Boston Patriot, that the communication between the cities of N. York and Boston by the New Steam Boat Line, will be permanent. The stages are to leave this city at 1, P. M. on Tuesday and Friday in each week, for Providence, whence the steam boats will start at 6, A. M. of the ensuing days for N. York and arrive there on the mornings of Thursday and Suuday. Returning they will leave N. York on Wednesday and Saturday afternoons, and passengers for Boston may be set down at their lodgings on Thursday and Sunday evenings.

Albany July 2,

CHARLES THOMPSON.

A gentleman of this city lately visited the venerable Charles Thompson, secretary of the continental congress in the revolutionary war, at his seat 12 miles from Philadelphia, on the old Lancaster road. Mr. Thompson has reached the advanced age of *ninety three*, enjoys tolerable bodily health, and walks with apparent ease and pleasure to himself; his sight is so good as to enable him to read without spectacles, but he hears with difficulty—His mind is evidently in decay; it is the ruins however of superior intellect—Far from being puerile, it still bears the impress of greatness, and a familiarity with the best ancient and modern authors. He dwells with peculiar interest on the scenes of the revolutionary war, and relates with great precision many anecdotes of its prominent characters. On being asked what caused such implicit faith to be put in the documents signed by him, "it was well known that he had resolved, in despite of consequences, never to put his official signature to any account, for the accuracy of which he could not vouch as a man of honor;" and so well was this understood, that when Mr, T. was adopted by the Six Nations of Indians, they emphatically named him "*the man of truth.*"

Of the fifty six Sages who signed the declaration of Independene only three are now alive, Viz, John Adams. Thomas Jefferson. and Charles Carroll.

On the 28th ult. a number of negroes were put on trial in Charleston, S. C. for an attempt to raise an insurrection in S. C. Several were acquitted, but the following were found guilty, and sentenced to be executed on the 2d inst; viz. Denmark Vesey, a free black; Rolla, Batteau, and Ned, slaves of His Excellency Thomas Bennet; Peter, a slave of James Poyas, Esq. and Jesse, a slave of Thomas Blackwood Esq.

Upon a reference to our notes, we find that the age of Augustin Yturbide, the supreme chief of Mexico, is 41 years; as he was born in 1781—the very year in which the capture of Yorktown and the army of Cornwallis, decided the actual issue of North American Independence.—*Phila. Aurora.*

The Shakers.—It has been decided in Kentucky, that the law which authorised the imposing fines by a court martial, on the shakers, for not attending ordinary musters, is unconstitutional and void, as the religious tenets of that Society, forbid them bearing arms; and the property seized by the sheriff for such fines, was restored.

The law of that state increasing the jurisdiction of justices of the peace, from five pounds to fifty dollars, has also been declared unconstitutional, because it deprived the party of trial by jury; and in consequence of this decision, the law was amended so as to provide for a jury trial before a justice of the peace.

Phil. Com. Adv.

In the Report of the case of the *Jeune Eugenie*, lately determined in the circuit court of the U. S. is the following statement.

"By an act passed by the Congress of the United States, on the 2nd March, 1807, the importation of slaves into any part of the U. States was prohibited after the 1st of June 1808; the time limited by the constitution of the U. States, beyond which slaves could not be imported. By this act the President was also empowered to employ armed vessels to cruise on any part of the coast, where he might judge attempts would be made to violate the act, and to instruct the commanders of armed vessels to seize, and bring in vessels found on the high seas, contravening the provisions of the law. Previous acts had been passed, to prevent the citizens of the U. States, from being engaged in the transportation of slaves from Africa, or elsewhere, to any foreign port."

Since the acts above referred to, Congress has also enacted laws in addition thereto, on the 20th April 1818—the 3d March 1819—and on the 15th May 1820 Other acts have probably been passed since, whose dates are not here given In consequence of the above quoted ac s the black people here by an annual festival, celebrated their emancipation by appropriate religious services. A discourse suited to the occasion has been kindly delivered to them for several years, by one of the clergy of Boston, or the vicinity.

The anniversary of the 14th July, this year, coming on the Sabbath, the religious services will be attended on Monday, at the African church in Belknap street. The discourse will be delivered by Rev. Dr. Harris of Dorchester.

LITERARY.

"*Happiness*, A Tale for the grave and the gay." A work has lately appeared under this title, purporting to be by the author of "*No Fiction.*" The author of no Fiction has however stated in a note published in the Christian Observer, that he is not the author of the new work ascribed to him, and has no connexion with it. This notice we communicated some time since, and it was also given in other Newspapers. We are sorry to find however that some editors are still advertising and recommending the work as from the author of "No Fiction." This when done intentionally, we consider a species of literary fraud and injustice which is quite intolerable. We trust however, that on the part of these editors, it was done unwittingly, and that they will be very ready to rectify the mistake when discovered.

American Poetry.—A neat volume of 250 pages 12 mo has been published in London, entitled *Specimens of American Poetry*, with critical notices, and a Preface. The reported editor is Mr. ROSCOE, son of the well known author of that name. The Specimens consist of the *Airs of Palestine* by Mr. Pierpont—*Fanny*—Bryant's Poems, consisting of the *Ages* and other smaller poem's in the same collection—Selections from *Yamoyden*—from Dabney's Maxwell's and Allston's Poems—and from periodical publications. Among the pieces selected from periodical works are several from the *North American Review.*

D. Adv.

The London "Literary Gazette, and Journal of the Belles Lettres," advertises —"the Royal Pslamist, or Sacred Melodies; consisting of an entirely new and elegent versification of the Pslams of David, adapted to music, and arranged for the piano forte, organ, &c. By J. Watson.

[The following Bill was referred in the Senate at their session which has just closed, to the next winter session of the Legislature, and ordered to be printed in two of the news-papers in Boston.]

AN ACT in addition to an act, entitled "an act relating to the punishment of Convicts who may be sentenced to solitary imprisonment and confinement to hard labor."

§ 1. BE *it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same.* That when any male person under the age of twenty one years shall be convicted of any offence, for which the punishment may by law be confinement to hard labor, for any term not exceding ten years, either in the State Prison or common Gaol, or in any House of Correction, it shall and may be lawful for the Court, before which such conviction shall be had, in all cases when the said Court may deem it reasonable and proper, further to sentence and order that such convict may be put and bound to service, to the master of any ship or vessel engaged in the whale fishery, or in other voyages beyond Cape Horn, or the Cape of Good Hope, for such term of time, not exceeding the term of such convict's confinement to hard labor, to which he may be sentenced as aforesaid, and upon such terms as the said Court shall direct and order; the indentures for which service to be drawn and executed under the direction of the Warden of the State Prison, when the convict to be bound to service as aforesaid shall have been sentenced to hard labor in the State Prison, and under the direction of the Sheriff of the county, when such convict shall be sentenced to hard labor in the common Gaol. And any indentures, entered into in persuance of this act shall be of binding force and effect, notwithstanding such convict may become of age before the expiration of the terms thereof, and the same remedies shall be had for any breach of said indentures as are provided by law for the breach of indentures of apprenticeship.

Be it further enacted, by the authority aforesaid That if any convict, who shall enter into indentures as aforesaid, shall abscond from his master, and leave his service against his will, upon complaint thereof, made to the Court before which he shall have been convicted, he shall be sent to to the State Prison, on execution of his sentence, and shall suffer such further imprisonment to hard labor, as the said Court shall order, in addition to his former sentence.

POSTSCRIPT.

By the arrival at this port of the ship Rasselas, capt. Jackson, from Liverpool, London papers have been received to June 5th.

The question of war or peace between Russia and Turkey was still undecided.

A treaty had been concluded between Spain and Portugal, in which the latter engages to furnish troops for Spain when needed.

The Roman Catholic Peers bill was to have its second reading in the House of Lords on June 21.

A letter from Liverpool states that "the Navigation and West India Intercourse bills are likely to pass before the Parliament rises."

MARRIED,

In this city, by Rev. Mr. Pierpont, Capt. Richard S. Hubbard, of New-York, to Miss Susanna Gates, of Medford.

In this city, by the Rev. Mr. Lowell, Mr. Joseph G. Torrey, editor of the Bath Gazette, to Miss Emily Hoton.

On Sunday morning, by the Rev. Mr. Wiley, Mr. Joseph N. Bates to Miss Ann M. Ransford.

On Sunday evening, by the Rev. Mr. Ware, Mr. Eben. Sampson to Miss Harriet Howe.—By the Rev. Mr. Wisner, Mr. James Trumbull to Miss Catharine Lee.

In East Sudbury, on Tuesday morning, by the Rev. Mr. Wight, Mr. Benjamin S. Williams, of Hingham, to Miss Martha S. Maynard, of the former place.

DIED,

In this city, 4th inst. Mr. Jacob Amsden.—Mr. Elias Glover, aged 77.—Miss Eliza Groves, aged 35, daughter of Capt. Matthew C. G.

In Beverly, Mrs. Elizabeth Dike, aged 54, wife of Mr. John Dike.

In Salem, Mr. Aaron Knight, aged 43.

In Kennebunk, Me. Col. John Taylor, aged 85.

In Charleston, S. C. John Hazlehurst Ingraham, Esq.

In Lexington on Friday the 5th inst. Mrs. Sarah Russell, aged 44, wife of Col. Joshua Russell.

In Hingham, Miss Christina Cushing, aged 44, daughter of the late David C. Esq.

In Newburyport, suddenly, Mr. Benj. Cheever, aged 51.

In Portsmouth, N. H. Mr. John Titcomb, merchant, aged 34.—Mr. John Hall, aged 65.

In Abington Elihu Adams Hobart, son of Elihu Hobart Esq. aged 2 years.

In Montgomery (Alabama) Samuel Hale, Esq. late of Blakely.

In Cambridge, on Wednesday morning, Mr. LEVI FRISBIE, Professor of Natural Religion, Moral Philosophy, and Civil Polity, in the University, aged 38. His funeral will proceed from the house of John Mellen, Esq. at 4 o'clock this afternoon—which his friends and acquaintances are repuested to attend.

JUST published, by JOSEPH W. INGRAHAM, Franklin Avenue, the *Gospel Advocate* for July, 1822.

CONTENTS.

Theological.—On the controverted text, 1 John v. 7.—Bible without note or comment,—Sermon: No. XVI. On Mark ix. 28, 29. The dumb and deaf Spirit cast out.—Opinion of an honest sceptick on Stuart's letters—On the charge of Popish corruptions in the church—On the metrical psalms and hymns annexed to the prayer book—Review of Allen's abridgement of Burnet's history of the reformation.

Religious Intelligence.—Massachusetts; Annual Convention; report of standing committee on alterations in constitution and printing Journals.—Parochial reports i recapitulation.—Parish libraries: defect in parochial returns; standing committee; delegates to diocesan and general Conventions.—Massachusetts Missionary Society: representation of, and statement of treasurer.—Resolution of Convention recommending a Missionary Society.—Connecticut Convention,—Mission to Africa.—Plan for a free church.—Episcopal Acts.—To Correspondents.

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists*, by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. *May* 17.

Dr. Wood's Reply to Dr. Ware's *first* Letters.

CUMMINGS & HILLIARD have for sale Dr. Wood's Reply to Dr. Ware's *first* Letters,—the book to which the above work is an answer.

July 12.

PRIVATE PUPILS WANTED.

A Theological graduate of Harvard University, who has been in the habit of instructing, is desirous of taking charge of a few private pupils in classical studies, or in the different branches of English education. For further particulars inquire at this office.

"True Messiah Exalted."

FOR sale at this office, 62 cts. per dozen, 6 cts. single, a small tract entitled "The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated in three letters to a Presbyterian minister. By DAVID MILLARD, Minister of the New-Testament."

POETRY.

JEWISH HYMN.

(From W. Scott's Ivanhoe.)

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.
By day, along the astonish'd lands
The cloudy pillar glided slow;
By night, Arabia's crimson'd sands
Return'd the fiery column's glow.

There rose the choral hymn of praise,
And trump and timbrel answer'd keen:
And Zion's daughters pour'd their lays,
With priest's and warrior's voice between,
No portents now our foes amaze,
Forsaken Israel wanders lone:
Our fathers would not know Thy ways,
And thou hast left them to their own.

But present still, though now unseen!
When brightly shines the prosp'rous day,
Be thoughts of Thee a cloudy screen,
To temper the deceitful ray.
And oh, where stoops on Judah's path,
In shade and storm the frequent night,
Be thou long-suffering, slow to wrath;
A burning and a shining light!

Our harps we left by Babel's streams,
The tyrant's jest, the Gentile's scorn;
No censer round our altar beams,
And mute are timbrel, trump and horn,
But thou hast said, The blood of goat,
The flesh of rams, I will not prize:
A contrite heart, a humble thought,
Are mine accepted sacrifice.

From the N. Y. Statesman.

WOMAN.

Our prospects how joyless, our pathway how cold,
Had woman no fellowship here;
The blossoms of life would expand and unfold,
To die, were it not for her tear.

Like dew-drops that freshen the flower of the wild,
Which else might too early decay,
That tear is the strength of mortality's child,
The cordial that sweetens his way.

On the pillow of anguish, bewilder'd and weak,
What balm is so welcome to woe,
As the full gush of feeling, that moistens the cheek
Of Mercy's fair agent below.

Protectress of childhood! who muses like thee,
O'er life's early innocent hours,
And trembles when helplessness clings to the knee,
To think how futurity lowers?

Adviser of youth! to thy counsel we owe,
Our noblest, our holiest joys,
And when thy mild accents no longer can flow,
That counsel the fond heart employs.

Companion of man! the first, latest, and best,
On being's dark, turbulent sea,
Oh! where could the storm-beaten wanderer rest,
Without an attendant like thee.

Detroit, May. 1822. ADRIAN.

MISCELLANY.

In the London Literary Gazette of April 21, is a notice of a "Journal of a visit to some parts of Ethiopia." From this we learn that the Pasha of Egypt, Mahomed Ali has lately been making war upon the inhabitants of the interior bordering on the Nile.

"The ambition of Mahomed Ali (says the Journal) is to possess all the banks and the islands of the Nile, and to be master of all who drink its waters, from Abyssinia to the Mediterranean—an ambition worthy of a great prince, if its origin were not to be traced to his avarice.—His designs on Abyssina he seems to have abandoned, on a formal assurance that an attack on a christian state, so situated, would probably involve him with the English government, and he determined to limit his conquests to the kingdoms of Dongola, Dar Sheygya, Berber, Shendy, and Sennaar; this plan included the extirpation of his old enemies the Mamalouks, who were in possession of Dongola.

The command of the forces which he lately sent against the Sheygya was entrusted to his younger son, Ismael Pasha, only 22 years old, who is represented as possessing personal courage and much generosity.—Speaking of the Sheygya, the journalist says,

"The character of this interesting people has already been given by Buckhardt, though only from hearsay, yet so faithfully that little remains to be added to what he has said about their manners and their literature. Their love of liberty, and their courage to defend it, had not been put to the proof, as their wars with the Mamalouks, though frequent and of long continuance, were never wars of extermination; they were only known to be good horsemen, and brave and successful soldiers.

"They were divided into four, or (as we were informed) more than four tribes, whose chiefs, however, seem to have been nearly under the government of one of the two kings, or Maleks, Chowes and Zoebyr, who divided the force of the nation, and were often at war with each other, but always united in cases of common danger. Malek Chowes is described to be a fat, lively, good-tempered man, and very fair for a Sheygya, who are in general jet black; he was the more powerful of the two, and Merawe was the name of his capital and his kingdom. Zobeyr was represented as a more violent man; and, since a great victory obtained by an ancestor, fifty-five years age, at the foot of mount Dager, over the king of Argo, he had governed the southern or lower part of Dar Sheygya: the name of his capital was Hannech. The united force of these two monarchs was about ten thousand men, of whom more than two thousand were cavalry.

On his arrival at Dongola, the Pasha sent them orders to submit to the power of Mahommed Ali: they expressed themselves willing to cultivate their ground and to pay tribute. The Pasha then commanded them to prove their sincerity by sending him their arms and their horses. They simply repeated their former offer. The Pasha replied that his father had ordered him to make them a nation of Fellahs instead of a nation of warriors, and renewed his demand. They replied, with defiance, "either go on your business, or come and attack us;" and the Pasha moved his troops towards their frontiers.

"The first skirmish seems to have taken place near Old Dongola, when the Pasha and some of his generals, with a very few soldiers, were surprised by a party of Sheygya's whom they repulsed. In one that succeeded, Abdin Casheff took prisoner the virgin daughter of one of their chiefs; he instantly sent her unseen to the Pasha. The young Turk commanded the half naked savage to be brought before him; he received her with kindness, and asked her some questions about her father; he then ordered her to be washed and splendidly dressed, changed her ornaments of dollars for others of Venetian gold, and sent her, under a strong escort back to her father. As soon as the chief had recognized his daughter, and saw how she had been honoured—"All this is well," said he with impatience, "but are you still a virgin?" She assured him that she was; and when he had ascertained the truth of this, he withdrew his troops, and swore that he would not fight against the man that had spared the virginity of his daughter; an act worthy to be recorded among those sacrifices of public spirit to private feeling, which have ever been condemned by philosophers, and will ever be forgiven by other men. This little anecdote was very generally spoken of, and made a great noise in both armies.

"About the same time, in order to intimidate his enemy by so wonderful a display of power, the Pasha ordered an exhibition of fire works. His enemy was less timid, though perhaps not less ignorant than he imagined, and on seeing the rockets shooting into the air, they only remarked, "What, is he come to make war against heaven too?" and their courage was confirmed by the sight. "You are come against us" they used to shout from their encampment, "you are come against us from the North and from the East and from the West, but we will destroy you." When told by the Abadde, who were escorting the chief's daughter, that if they did not submit the Pasha would drive them to Sennaar—'He may drive us to the gates of the world, but we will not submit.'"

The arms of the Sheygya were for the most part, two lances, a sword and a shield. Some of the officers had pistols. Of their mode of fighting, the journalist remarks,

"They are singularly fearless in attack, and ride up to the very faces of their enemy with levity and gaiety of heart as to a festival, or with joy as if to meet friends from whom they had been long separated; they then give the '*Salem aleikoum!*' 'Peace be with you!'—the peace of death, which is to attend the lance that instantly follows the salutation; mortal thrusts are given and received, with the words of love upon the lips. This contempt of life, this mockery of what is most fearful, is peculiar to themselves—the only people to whom arms are playthings and war a sport; who among their enemies seek nothing but amusement, and in death fear nothing but repose.

"In this case they had motives enough to increase even their natural and hereditary bravery. They had lived the companions of their horses, with the lance in their hand; they were to resign the former to strangers, and exchange the latter for harrows and pruning knives; and were to drive an ox round the sakie, instead of chasing an enemy across the desert."

At the first attack the Sheygya repulsed their enemies, but were eventually defeated and left six hundred dead on the field of battle. The remainder retreated and were pursued by Ismael Pasha to their castles.

The following circular of the Agent of the American Colonization Society, is inserted by request.

TO THE CITIZENS OF BOSTON.

The Agent of the American Society for Colonizing the Free People of Colour of the United States, begs leave to solicit the attention of the Citizens of Boston, to an object in which he feels the deepest interest.—That honourable association that now sanctions his efforts, and which appeals for assistance to the humanity, patriotism & religion of New England, originated in principles of enlarged philanthrophy and general benevolence. *Its grand design is the promotion of the happiness of the African race.* That man must be unacquainted with all the operations of this Society, who is not convinced that while it deigns to elevate the free coloured population of our land, to independence, knowledge and virtue, it is also full of solicitude to terminate the slave-trade, to render possible the emancipation of those in servitude, and to illuminate Africa with intellectual and moral light.—This Society has never looked for one moment, with an eye of indifference on that traffick which is the disgrace of Christian nations. During the last session of Congress, the Managers of this institution presented a memorial to the Senate and House of Representatives, representing the enormous extent of this trade under foreign flags, and urging the necessity of more vigorous measures for the accomplishment of its destruction. In consequence of this memorial, a committee of the House recommended the adoption of the following resolution, "*Resolved*, That the President of the United States be requested to enter into such arrangements, as he may deem suitable and proper, with one or more of the maritime powers of Europe for the effectual abolition of the slave trade."

Let us not however suppose that the exertions of this Society in our own land will prove its most powerful means of injury to this unholy traffick. While the commerce in slaves remains as lucrative as it is at present, and while "the pursuits, gratificatioas and nearly the *existence itself*, of the barbarous natives of Western Africa seems suspended on this trade, we scarcely indulge the expectation, that the united powers even of the Christian world will be able to accomplish its total extinction. There are in all civilized communities ruffian adventurers who set laws at defiance and hesitate not to hazard life for gain.* But a colony on the African coast cannot fail of exerting an influence on the surrounding population, and must soon be able to convince the neighbouring tribes of the impolicy as well as cruelty of devoting their countrymen to grief and chains for those articles which may better be obtained by industry and the methods of a lawful trade.

"What Sierra Leone has done and is doing, may confidently be expected in every similar establishment on the coast. What has been there done who can sufficiently estimate? We may indeed there see a colony of free blacks, increasing in numbers, intelligence and respectability. We may there see a still more interesting spectacle in the thousands of victims rescued from chains and tortures; once ignorant barbarians, now instructed and devout converts to the Christian faith, manifesting in the simple piety of their characters, the reality of that faith, and giving a lesson of humility and reproof to Christians inheriting the best privileges in the most favoured countries. These are great effects, demanding our praise and thankfulness. But Sierra Leone has repaid Africa with still greater blessings: her example, her influence, and efforts have given peace and security to the neighbouring coast: and who can estimate the extent of misery prevented, and of happiness conferred, to a population delivered from all the horrors of the slave trade? Every year the limits of this beneficence are extending, and the cheering rays of her light dispelling a wider portion of the moral darkness that surrounds her. And is it unreasonable to rejoice that another rampart is to be raised against the power of the Spoiler, that another light is to arise and shine upon this benighted continent? or to expect that He who is thus blessing one such labour with success, will give his help and favour to another?"

If the Society which I now recommend to public attention were friendly to slavery, why has it at great expence received under its protection the recaptured negroes from the state of Georgia and thus rescued them from a hopeless captivity?

This Society has been charged with the mere selfish design of dismissing from our country the free people of colour in order that the remainder may be held in more secure and rigorous servitude. This charge is either the charge of malice or of ignorance. We would hope that it has its origin in the latter. On the first anniversary of this Institution, when on motion of Mr. Clay a letter from Thomas Jefferson, late President of the United States was read, in which he expressed his approbation of the objects of the Society, Mr. Mercer, a distinguished friend to the cause of humanity and virtue, arose and among others made the following remarks, 'Many thousand individuals in our native state (Virginia) you well know, Mr. President, are restrained from manumitting their slaves as you and I are by the melancholy conviction that they cannot yield to the suggestions of humanity without manifest injury to their country."

In the Appendix of the third Annual Report of this Society, the Managers after recording these remarks of Mr Mercer, and after selecting ample quotations from the addresses of other distinguished members of their Association, in which are expressed the same opinions, they add, "From the preceeding extracts from the first Annual Report of the American Colonization Society, the public may decide whether the charge be true as it has been gravely affirmed, that in the constitution and proceedings of the American Colonization Society, or in the avowed sentiments of its members there can be nothing friendly to the abolition of slavery in the United States. But is it probable that should success attend our colonists in Africa, the southern proprietors of slaves will emancipate their servants, and permit them to be transported to the land of their fathers? In reply to this question, allow me to select a passage in the report to which we have just referred, "It would go far towards extinguishing the prejudices in the other sections of the Union, if the fact were generally known, that in the two slave-holding States of Maryland and Virginia, where so many motives of policy conspire to retard or to prevent emancipation, there were sixty threee thousand free people of colour at the census of 1810; that within a few years past, more than five hundred slaves have been emancipated by 3 individuals in Virginia only. When it is recollected that all the *free people of colour south of Pennsylvania* owe their liberation to the *voluntary acts* of their former masters, it will not be deemed an extravagant deduction to infer that, when by colonizing the free people of colour, every political restraint upon emancipation shall have been removed, there will be found no sordid impediment to the colonization of Africa in the propensities of the southern proprietors. We are firmly persuaded, that nothing is wanting but a suitable country and proper facilities to induce hundreds and thousands of the southern proprietors to offer to hundreds and thousands of their slaves, the choice between bondage in America or freedom in Africa." But perhaps many may deem the object of this Society altogether impracticable, The Agent, however, is happy to assure the public, that the "enterprise of this Association has been conducted over difficulties, thought by some to be insuperable to an eminence which it has never before attained, entitling it to higher consideration, and demanding for it better hopes and greater efforts."

The deaths which have occurred among our colonists are to be attributed not so much to the insalubrity of the climate, as to their peculiar exposures, want of medicine and the many unfavourable circumstances of situation, which are necessarily connected with a new settlement in a foreign land.

It was said at the commencement of the Society's efforts that the people of colour would not consent to an emigration. It is now proved that great numbers earnestly desire it.

It was said that the climate would destroy them. It is proved that under the most unfavourable circumstances, the mortality has not been greater among them, than in many parts of our own country.

It was said that the natives would not receive them. The experiment has proved the contrary.

It has been said the Society will want resources. This is the only diffiulty left.

Inhabitants of Boston remember the Africans tomorrow. When you think of our Revolution, of the value of that Independence which was secured to us by men who would face death on the battle ground, rather than bow to usurpation; who firm as pillars of adamant swore to live with freedom or to die with glory, while you thank that God who spread over them the wing of his protection—shook their foes with terror and crowned them with victory—remember the oppressed and lay aside an offering for the sons of Africa. In this land of liberty is a nation of slaves. While you rejoice in the house of feasting and taste of the wine cup, recollect that thousands who once sang and danced in wild joy amid their own rude hamlets—separated from country, friends and all that is precious to the heart, now fainting and bound in fetters of iron, are borne upon the ocean as on the waves of death, towards a land where they must endure the sufferiugs of a hopeless servitude.† Our infant colony pleads for assistance. Remember that its life and prosperity‡ are linked with all that is valuable in the interests of Africa. Its fate must soon be decided. In your assemblages, O let collections be taken up for those who cannot reward you. As God liveth if ye give in the Spirit of Jesus Christ, ye shall be rewarded in the Resurrection of the Just.

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* The laws of the United States consider the man who engages in the slave trade, a pirate, and condemn him to death.

† It is stated officially that 200,000 Africans were in the last year transported from their country under the flag of France.

‡ Our Colonists are at Cape Mesurado, the most eligible spot on the whole coast.

July 3, 1822.

We undersand that a new work is about to be published in New-York, by Mr. John D. Hunter, under the title of "Manners and customs of several Indian Tribes located west of the Missisippi; including some account of the Soil, Climate and Vegetable Productions, and the Indian Materia Medica: with the history of the author's life during a residence of fourteen or fifteen years among them."

The following brief account of the author, is from the Salem Gazette, and was received by the editor from his correspondent in New-York.

He was, when an infant, taken on our Western frontiers by the Indians, and raised among them. They gave him the name of *the Hunter*, which he has adopted as his patronymic. About five or six years since, a party of the tribe, with whom he was, had formed the design of murdering a Col. W. and others who were hunting on their grounds; his feelings revolted against the deed, and he gave intelligence to W. He had of course to fly; he has since lived among the whites, and has made great progress in our language, and in a course of study. He has been advised to write an account of the Indians, from his own knowledge and observation. A history of the Aborigines of our country from such a hand cannot but be highly interesting. He is a young man of intelligence, and of the strictest honour and probity, and the utmost reliance may be placed on his relations."

Our correspondent, after expressing the highest satisfaction at the prospect of another authentic work upon the Indians, in addition to Mr. Heckewelder's, observes—"It does not distinctly appear, from the title of the work, that any particular account is to be given of the Indian *Languages;* but it is to be hoped that the author will not omit that essential part of an *Indian history*, —However little value may be attached to that subject by many readers, the author should recollect that he is not writing for Americans alone; and he should ever keep in mind, that even a few pages of such correct information as he is capable of giving on the subject of the languages, will secure to his work the most favourable reception among *European* scholars; while the entire dismission of it will be regarded by them as a great defect, and will occasion the keenest disappointment. At least he ought to give some specimens of such languages as he is acquainted with; and to notice a few of the most important peculiarities in their grammatical structure. As the *comparison* of the Indian Dialects is one of the first objects in these researches, it is desirable that he should give in his specimens the same words which have been most generally used in such collections. For his *Vocabularies* therefore he might take the Empress Catherine's List of Words, because that is in the hands of the European Literati (though it is far from being the most satisfactory list that could be formed); but if he should not have that at hand, he might take the short list in Barton's New Views.—It would be desirable also that he should add to these words some of the phrases and dialogues which Mr. Heckewelder has given in the Delaware language at the end of his Historical Account of the Indians. With additions of the kind here suggested, the author's work will find its way into the hands of many scholars abroad, who would otherwise take but little interest in the subject of the Indians."

At an Assize in Ireland, a Counsel had the effrontery to ask a most respectable parent, whether he had not been consenting to the seduction of his own daughter. "Fellow" replied the witness, "a question as gross as it is dishonourable, your native feelings might not allow you to have put; but I perceive that ten guineas endorsed upon your brief, have eradicated the principles of the gentlemen, and the true dignity of the man; that they have, also, not only stifled or extinguished what feeling you once might have possessed, but excited you basely to violate those of an aged and already agonized parent. I might appeal to all present, and ask which is the greater villain, the man who commits, or the man who, for a few paltry guineas, would excuse or palliate so great a crime, and protect and shield from legal vengeance so great a criminal as he who now stands before the crowded Court? The counsel heard and cowered under the rebuke.

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